

*Miss D. V. Gehard*

# REFORMED CHURCH MESSENGER

## *To Camp Mensch Mill*

I often think of you, O glad Mensch Mill,  
Your friendships deep and dear, your far-viewed Hill  
Where silence whispers low and God comes near,  
Where souls are freed by love that knows no fear.  
I walk your laughing paths, your quiet wood,  
And dream of times that know no law but good;  
O may my ways be fair and bravely right,  
Clean as your morning sun, calm as your night.  
I see your lights grow dim, your candles glow,  
High stars through trees above, bright fires below,  
My heart is full of you, O gracious Mill,  
O friends whose hands are true, O far-viewed Hill.

—Fred D. Wentzel.

## *To a Blade of Grass*

Thou slender sword in scabbard green  
With plumed top of silken sheen,  
Symmetric as the gem thou art  
They barter over in the mart.  
Thy purple seed and all its ilk  
Thou'st hid, 'neath folds of downy silk;  
Thy tender shields in spirals fold  
As parchments made in days of old,  
And always bending with the breeze  
You form an ever-changing frieze.  
As waves roll o'er the murmuring deep  
And all beneath in silence sleep,  
In passive earth your anchors stay—  
But over it you freely sway.

—Helen Jeidell.



VESPER HILL AT CAMP MENSCH MILL

PHILADELPHIA, JULY 12, 1934



# ONE BOOK A WEEK

## CHARACTER "BAD"

During the last World War the problem of the conscientious objector came to the front as it never had in any previous war, and proved a real problem to the Government. There has always been a provision exempting Quakers and Mennonites from actual service but this time hundreds of members of other religious communions and many not members of any communions tried to avail themselves of this exemption with the result that our internment camps and prisons were soon overflowing with boys who refused service of any kind.

The original principle on which the Quaker has always based his refusal is a conviction held by the Friends that it is wrong to take human life, futile to try and produce the fruits of peace by force, and wrong to cherish hatred and revenge toward the enemy. We are all children of the One Father, members of the one flock of God, brothers in the blessed community of Jesus Christ. Therefore it is wrong for Christians to kill one another. This was the attitude taken by the whole primitive Church and the Quakers have always adhered to it.

During the last war, however, the exemption was asked on other grounds also. There were some boys who were so convinced of the futility of war to accomplish any good thing that they simply could not lead themselves to such a delusion. There was nothing achieved by war which could not be better achieved by friendly conference and mutual undertakings and it was crime and sacrilege, violation of everything holy, to kill youth and impoverish peoples to secure it. They could have no part in such violation of sacred principle. Then there was a smaller group found mostly among the Communists who had reached that stage where nationality was a much lesser thing than membership in the international community of humanity. All the oppressed of the world, all those striving for release from injustices and a hard capitalistic order were bound together in a community gathered from all nations and one's chief loyalty was to this larger international community. This attitude was once held by the Catholic Church. Membership in the Church was above citizenship in the nation. Christianity was a supernational society above states and principalities. The chief loyalty was to Christ and His Church. But that has all passed away and one could find all too few Christians even today who would put loyalty to Christ above loyalty to the state.

But by far the greater number of conscientious objectors during the last war came from the ranks of those who put loyalty to God above loyalty to the state. They were not going to listen to the mandate of the state when it ran counter to the will of God. These were the boys who filled Camp Custer, Fort Leavenworth, Fort Riley, Fort Douglas, Fort Jay and Alcatraz. Among them was a gentle brave, consecrated Harvard student, Harold Studley Gray, who has at last been persuaded by his friends to publish the letters he wrote his mother from the detention camps and prisons. They make one of the most remarkable and arresting books I have ever read. The title, "Character 'Bad', The Story of a Conscientious Objector" (Harper and Brothers), is taken from his "dishonorable discharge" from the army. At the foot of the last page under "Remarks" the officer had written "Character 'Bad'."

The first third of the book contains letters from the internment camps for German Prisoners in England. In his

sophomore year in Harvard, Gray felt the stirring among so many young men to be doing something. He offered himself to the Y. M. C. A. and they sent him to England at once. Soon he was recognized as a great force among the German prisoners. The letters are interesting because of their vivid picture of this unnatural prison life, but chiefly because they are a transcript of the subtle transformation of attitude toward the meaning of religion going on within his soul. He had accepted the common evangelical type of Christianity of the Y. M. C. A. Now his experiences set him to thinking. It suddenly dawned upon him that the Germans with whom he was working were like all other men. Why should they be killing each other? Then gradually the futility of war to achieve anything came over him. If the warring countries would get together, they could arrive at something without all this misery and slaughter. Then he discovered that the soldiers are only pawns of designing politicians and capitalists and munition manufacturers safe at home, caring not a thing about these thousands of suffering men. Finally it dawned upon him that the whole war business contradicted everything that Christ ever said or did or was. Christ and war had no part with each other. Christianity was the gospel of God and

fuse to obey any orders of the state. He had been conscripted of God and will obey Him.

Of course Gray was subjected to all sorts of pressure as he was tried by one board after another. They even sent officers from Washington to interview him, but he was unyielding. His position is best summed up in a letter to his mother dated August 7, 1918, and written just after he was sentenced to the prison at Fort Leavenworth. I wish all of these thousands of students and young preachers who are just now loudly proclaiming their determination to have no part in war, could read it and learn it by heart, for it is the argument upon which they will ultimately have to base their actions:

'As I see it the situation is something like this: The history of man is a record of his struggle for a larger life, his struggle from darkness into light, from falsehood to truth, in short his struggle for the perfection of life in God. In this struggle truth comes to him from within through the heart to which God is able to speak when man will listen. He sees a light and struggles to attain it; another sees his effort and he too comes to see the light and to struggle towards it; and slowly, very slowly sometimes, the world goes forward and up, and it does so because in the beginning one man or a few were true to the light they saw and by living it finally enabled all to see. Probably no man ever saw this so clearly as Jesus Christ whose whole life and teaching were a protest against making the will of the majority the final criterion when it came in conflict with the still small voice of truth within. Always a man must follow the light as he sees it, not as the majority see it, even when such a course leads to one's own crucifixion by the majority. Now what conscription does is to claim that not the inner light but the will of the majority shall govern a man's actions and that the state has a right to demand a man's services and to control his actions—always, of course, giving the man as much choice as to his service as possible. This right I deny. I believe the individual is supreme above the state and that the latter exists for the good of the individual, not the reverse; and I shall oppose the state trespassing on the rights of the individual, not because I feel that the individual owes nothing to society and his fellow men but because he owes the best he has to give, and to give this best is impossible unless he follows the light within, for then only can society go forward.'

I am afraid I have given the impression that the book is simply a discussion of the problem of loyalties, whereas it is really a collection of letters—260 pages—describing life in prison camps—first in camps for German prisoners of war in England, then the daily life of Gray and Evan Thomas in prisons for Conscientious Objectors during the period of the war. They are peculiarly fascinating letters, their horror lit up with a sense of humor. One gets the feeling that Gray and his companions rather keenly enjoyed getting the government into a hole over their hunger strike. They nearly drove the War Department frantic at times and they enjoyed revealing the absurdity of the whole war system. After discharge Gray went back to Harvard, finished his course and did graduate work. He then taught four years in China. He is now engaged in experimenting with community farming near Detroit. He is a man of some means and is leading a very interesting life.

—Frederick Lynch.

## HYMN FOR AIRMEN

Men of the spanless sky,  
Who travel far and high,  
Humbly to God we pray  
To guard you on your way.

Conquerors of the air,  
Weather foul or fair,  
Your deeds, devoid of fear,  
Our hearts to you endear.

Men of the spanless sky,  
Who travel far and high,  
Humbly to God we pray  
To guard you on your way.

—Grenville Kleiser

His method of healing the wounds of the world was by love and sacrifice. War contradicted this and broke it down. The Christian must choose between God's method and war. By the time that he started home to face the draft when the United States entered into war his mind was made up. God's will for the world and for him personally was the way of love. If the state called him to act against his conviction he just simply must refuse.

Now we move over into another world. The letters are the same simple, intimate letters to his mother, but they begin to probe the deepest problem of the human race—loyalty. On April 26, 1918, he was ordered to entrain at Camp Custer. He was ready with his statement of objections. He could have quietly slid into a Y. M. C. A. berth in India and never come up above water till the war was safely over. He could have had a chair in a corner of some government office in Washington and have re-appeared unscathed after the armistice. He could even have had non-combatative service. Many of the boys—sort of semi-conscientious objectors—who objected only to taking human life, did this. But Gray thought he was called of God to witness for the truth, to take His side against the world, and he refused exemption of any sort. If they conscript him, they must do it with the full knowledge that he will re-



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## EDITORIAL

### THE RELIGIOUS EVENT OF JUNE

America's foremost "Periodical of Contemporary Preaching," *The Christian Century Pulpit*, Dr. Charles Clayton Morrison, Editor, has as its July issue an Evangelical-Reformed Number which contains eight sermons, four from ministers of the former Evangelical Synod, and four from ministers of the former Reformed Church in the United States. On the Editor's Page, under the heading, "The Event of the Month," Dr. Morrison finds the outstanding religious event of June in the merging of two denominations into one body, and says of this significant transaction:

"This issue of *The Pulpit* is a celebration of the event of the month—the union of two denominations, the Evangelical Synod (not to be confused with the Evangelical Church) and the Reformed Church in the United States (not to be confused with the Reformed Church in America). Of the eight sermons herein, four represent each of the constituent bodies. The union has been advanced from stage to stage during several years, the final stage being reached last month (June) when the two bodies came into formal unity at Cleveland, Ohio. Between these two groups there exist affinities and conditions which make their union a logical one. Both carry on the tradition of German Protestantism. The Reformed Church is the older, dating back to colonial days when German immigrants settled in Pennsylvania at the invitation of William Penn. Their strength is still greatest in Pennsylvania, with a considerable overflow in Ohio, Virginia and North Carolina. The Evangelical Synod was organized in Missouri, in 1840, and represents a later wave of German immigration. Its constituency resides chiefly in Missouri, Illinois, Indiana and Ohio. Thus, geographically, there is little if any overlapping in local communities. The united membership will number over 900,000, of which the Reformed group contributes nearly 475,000 and the Evangelical group 437,000. Both denominations have a Calvinistic heritage, both are ardently evangelical in spirit, and both are alive to the value of subordinating their German tradition to the vital requirements of life in contemporary America. The merger takes place upon a very simple doctrinal basis. It has been negotiated in the spirit of great generosity and consummated with such virtual unanimity that the public

attention usually drawn to such projects by the element of sharp controversy involved has not been as great as the importance of the event deserved."

It is fine to have from so authoritative a source the recognition of what was actually the most important event of the month in ecclesiastical circles. One would certainly get a different impression if one depended on the daily papers, which for the most part continue to magnify trifles and to minimize "the things that are more excellent."

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### LIGHT FROM ABOVE

The new Church begins its history with every prospect for a glorious adventure in Kingdom building. It seems that even the realm of nature smiled upon the union. During the afternoon the clouds had hid the face of the sun in Cleveland, but when the procession of the two Churches had entered the sacred edifice and the organ sounded the notes of, "O Worship the King, All Glorious Above," the sun broke through the low hanging clouds and shed its light upon this great meeting.

In the days of readjustment that are ahead the clouds of misunderstanding are sure to gather. May the sunshine of Christian grace break through personalities upon the difficult problems that must be solved.

—H. GRADY SHOFFNER.

Dayton, Ohio.

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### ANOTHER MERGER

*The Christian Intelligencer*, now in its 105th volume, has long been recognized as the leading publication of the Reformed Church in America. For many years it was published independently; then it was taken over by the Board of Publication and Bible School Work as official organ of the denomination, and in more recent years it has been sustained by all the Boards of the Dutch Church. Since the death of Dr. James Boyd Hunter, Dr. Willard Dayton Brown has been Acting Editor. For several years the size has been reduced to 16 pages and the paper published bi-weekly, the price being \$1.50 per year. At the meeting of the General Synod, held last month in Grand Rapids, Mich., it was decided that the *Christian Intelligencer*



cer, the official publication of the denomination, should be merged with *The Leader*, which has been published under the auspices of Hope College, Holland, Mich. It will now be called *The Intelligencer-Leader*, and will become the official organ of the Church. The responsibility for publication will be assumed by Hope College, and the paper will be published in Holland, Mich., the General Synod promising to contribute \$3,000 per year "for the present" toward publication expenses. The price is to be \$2 per year, and the new order is to take effect September 1, next.

We deeply regret to see this old journal passing out of the Eastern part of the Reformed Church in America, but hope that the combination may work out for the best interests of that denomination. There always has been considerable difference between the Eastern and Western sections of the Dutch Church, the Western part being composed in considerable degree of immigrants from Holland and their descendants, and it is possible that the new arrangement may contribute much toward denominational solidarity. The Western end of the Church has been expanding more rapidly and has provided a comparatively larger percentage of the ministers and missionaries of the denomination. It will be important to note whether the interest of the Eastern portion of the Church can be fully maintained under the new arrangement. A joint Editorial Board is to be named, representing all sections of the Church, and a responsible person will be chosen in the Eastern section of the Church to gather Church news and other materials.

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### THE CHURCH AS CRITIC

#### III.

Whatever may have silenced the critical voice of the Church in the past, or made its social analysis hesitant or uncertain, the present crisis commands, "Lift up thy voice like a trumpet, and declare unto my people their transgression. Loose the bonds of wickedness, let the oppressed go free, break every yoke!"

When hunger and want and despair ride through the land with evil speed, to whom are men to turn for wisdom and courage? Some look to the psychologist, only to hear meaningless words about the lack of confidence as the root of our social anguish, and strange names like "masochist" for those who identify themselves with the needy by giving up some of their accustomed luxuries and sharing their wealth with them. Here and there some psychologist of social understanding speaks realistically, recognizing the necessity for something more than a change of internal attitude, but his voice does not find general support in the opinions of his fellows.

The educator, the moralist, the economist, the statesman, the industrialist, prove themselves as individualistic as the psychologist and the religionist. They assume that if only we could take people one by one and teach them to think new thoughts and to practice new habits, we could eventually add many good men and women together and thus, create a good society. Some have been prophets, it is true. George Counts challenges his fellow-educators with the question, "Dare the School Build a New Social Order?" Henry A. Wallace writes as a discerning statesman when he pleads that "The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of co-operation." But the multitude of leaders asks no such questions, dares no such revolutionary thoughts. Powerful men continue to say: "In our considered judgment, the sound essentials requisite to a restoration of industrial health include the continuance under reasonable regulation and with sensible safeguards of our private capitalistic profit-price system, which, operating on our natural resources, has achieved the highest standard of living enjoyed by any people in any country. The profit motive cannot be eliminated, and the will to risk for gain is the ignition spark of the industrial engine."

We are not wanting in proposals of social strategies.

Practical men see clearly enough that the old order must be profoundly changed if we are to survive at all. Stalin, Mussolini, Hitler, Dollfuss—each has his panacea for the sickness of our time. Vast changes have already been made in the American social scene under the leadership of Roosevelt. Whither are we tending? The world needs desperately a brave, sane, wise, humanitarian voice, speaking in unmistakable accents for men and for God, lifting the fogs from our current thinking, sketching clearly the outlines of the new society so that all who will may see. Whence is that voice to come save from a critical Church?

—F. D. W.

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### RELIGION—AND SUCCESS

The unreliability of headlines is once more confirmed in the report concerning a survey and questionnaire recently submitted by L. Bamberger & Company, Newark, N. J., in connection with the first "Choose-a-Career Conference," which was held June 26-28 in Newark. It appears that 500 leading clergymen of the United States responded to a questionnaire concerning the importance of religion in guaranteeing a successful career. The *New York Times* gives as the heading of this report, "Clergy Hold Faith Is Key to Success". The *New York Herald-Tribune*, on the other hand, gives this heading, "Religion Called Unnecessary to Man's Success". Obviously both can't be right.

It appears from the answers submitted that, although such questionnaires are usually unsatisfactory and inconclusive, there was general agreement that the spiritual development of the college student is emphatically essential to his success as a citizen, and many urged the idea that there should be greater stress on religion in American colleges, but pointed out that it could only be effective if it is religion of the "virile, he-man brand". They warned against fanaticism and radicalism, and pointing out that college teachings in some instances killed what spark of childhood religion remained when the student entered the university. Perhaps Dr. George A. Buttrick summed up the situation most forcefully when he said: "*It is not enough that religion should be taught; it must be taught by those from whom it can be caught.*"

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### NEW PRESBYTERIAN JOURNAL PLANNED

We have long known that one of our most prized contemporaries, *The Presbyterian Advance*, Nashville, Tenn., Dr. James E. Clarke, Editor, proposed to cease publication because of increasing financial difficulties. It has now been announced that rather than close out entirely and leave the Presbyterian Church without a paper of the spirit and attitude of the *Advance*, that paper is really to be "reborn". A new Presbyterian journal of news and opinion is to begin publication in October next. It will endeavor to "apply the Christian spirit and ethics to the problems and issues of the day." It will be independent of official control. It is stated that it has not been conceived in the interest of any theological group, but will seek to maintain the attitude and ideals of the *Presbyterian Advance*, to which it succeeds. Dr. Phillips Elliott, of Brooklyn, is Chairman of the Executive Committee of Directors, and he announces that Dr. Edmund B. Chaffee, minister of the Labor Temple, New York City, and author of the valuable book, *The Protestant Churches and the Industrial Crisis*, has consented to be editor of this new organ of Presbyterianism, which will seek the closest possible co-operation with Christians of other Churches.

It is not surprising that an ultra-Fundamentalist organ like *Christianity Today* should view with alarm rather than gratitude the above announcement. With the courtesy and open-hearted hospitality characteristic of that monthly, its Editor, Dr. Samuel G. Craig, says dolefully: "The indications are that the new paper will be no less liberal, probably more liberal, at least along social lines, than the *Presbyterian Advance* has been. Dr. Chaffee is a signer of the Auburn Affirmation. We are informed that he is an avowed Pacifist, that he is closely identified with the Sacco-Vanzetti and the War Resistance Leagues, and that he sustains sympathetic relations with the Communists. While



the Presbyterian Church is not committed to any specific social system, it is committed to the Bible as God's infallible Word and to the Westminster Standards as setting forth the system of doctrine taught in that ever trustworthy book. It seems clear that this new paper will not reflect the historic doctrinal position of the Presbyterian Church. Whether the testimony of *Christianity Today* is wanted by the majority of Presbyterians, so-called at least, there was never a time, we believe, when it was more needed."

Some folks find it exceedingly difficult to have much respect for an "orthodoxy" which reveals such an unfriendly and unbrotherly spirit. It is to be hoped that the folks who believe in an independent Church paper will liberally support the new movement. Dr. Clarke has always stood for the best things in Presbyterianism, and he has again issued a summons for the warmest co-operation of devoted friends in the interests of the new paper. He realizes that such an independent paper is practically certain to make deficits instead of "making money", but he says that the deficits of the *Presbyterian Advance*, which have in the course of years amounted to over \$101,000, have been raised, and those who believe an independent journal essential to the welfare of the Presbyterian Church will continue to support such a paper in the face of whatever deficits there may be in the future. The MESSENGER is happy to know that the *Advance* is to be re-born in this new journal, and extends its cordial good wishes to Dr. Chaffee, whose metropolitan letters in the *Christian Century* have long been enjoyed by so many of our readers, and whose sacrificial efforts in the Labor Temple have endeared him to thousands.

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### "NON NOBIS, DOMINE"

At this time of the birthday anniversary of our own nation, we may be thankful for the new recessional by Rudyard Kipling, which was heard for the first time June 29, at the opening performance of the great Pageant of Parliament in Albert Hall, London, when England's struggles for democratic institutions during the last 700 years were effectively pictured. A chorus of 200 picked choristers brought the Pageant to a conclusion on a note of proud thanksgiving by using these memorable lines, entitled "Non Nobis, Domine", in which we may fittingly join with our English cousins in this critical hour of history:

"Non Nobis, Domine!  
Not unto us, O Lord,  
The Praise and glory be  
Of any deed or word.  
For in Thy judgment lies  
To crown or bring to nought  
All knowledge and device  
That man has reached or wrought.

And we confess our blame,  
How all too high we hold  
That noise which men call fame,  
That dross which men call gold;  
For these we undergo  
Our hot and godless days,  
But in our souls we know,  
Not unto us the praise.

O Power by whom we live,  
Creator, Judge and Friend,  
Upholdingly forgive,  
Nor leave us at the end.  
But grant us yet too see  
In all our piteous ways,  
Non nobis, Domine,  
Not unto us the praise!"

\* \* \*

### "LIKE A TRUMPET"

A book by Dr. Charles E. Jefferson has for many years been considered a highly prized treasure by the discerning

in all Churches, and we are sure that our own denomination ranks very high in its appreciation of his books, for he has long been regarded among us as a veritable prince of American preachers. It is, therefore, good news that in *Harper's* famous "Monthly Pulpit," which presents each month a dollar book by a famous American preacher, we should now have this little volume of 125 pages from the pen of Dr. Jefferson. For this little book he has selected ten sermons typical of his preaching during the last decade. It is not necessary to add a single word to this announcement.

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### A BAD EXAMPLE

The Rt. Rev. Charles Fiske, Bishop of Central New York, in a letter to *The Living Church*, makes the following bold comment on the President's family: "Since no one else has said it publicly, and it seems to many of us that it needs to be said, let me give brief expression to our sense of shame and humiliation that in the family of our Chief Executive there should be recorded two Reno divorces, with one 'remarriage' and another in the offing, in a year. That so little sense of the moral responsibilities of high position should be manifested by the family (especially as the mother seems to have ample time, outside of her home, to be active in 'good works' in every social cause) seems to us to be a family disgrace, a disgrace to the nation, and a disgrace to the Church of which the family are members and in which they are occasional worshippers. There have been some expressions of pride among Churchmen in having a fellow Churchman, a parish warden and vestryman, and a cathedral trustee, as President. Pride came before a fall. Humiliation has followed. We need another 'new deal'."

*The Living Church* says editorially with reference to this matter that Episcopalians have been inclined to boast of the fact that the occupants of the White House are members of the Episcopal Church, and to hold them up as "shining examples of loyal Churchmanship." In view of the "marital misadventures" referred to by Bishop Fiske, some revision of the estimate seems necessary, adds *The Living Church*, which then goes on to say: "One sympathizes, of course, when heart-rending conditions in a home lead to marital shipwreck, particularly when, as in these cases, innocent children are involved. But a divorce followed by a remarriage five days later evokes no such sympathy for the one who thus shows his defiance of the law of God and the teaching of the Church; and a second divorce in the same family, with the hint of another possible remarriage in the offing, certainly does not seem to indicate the kind of parental influence that one might expect from a family of strong religious and social interests. The most discouraging feature of it all is that neither the President nor his wife has seen fit to give any public intimation that they do not regard these proceedings as wholly regular, normal, and consistent with the Christian religion. Doubtless many men and women, perhaps sincere Churchmen included, will seize upon that fact as a guiding precedent when they grow restive under the bonds of their marriage vows, and find, as some have found all through the ages, that the other man's wife, or the other woman's husband, appears more desirable than the mate to whom lifelong fidelity has been pledged."

One should not lightly find fault with the family in the White House. The President and his wife have many grievous burdens to bear, and in these days young people do not seem to have as much regard for the wishes of their parents as in times gone by. It must be admitted, however, that it is a thousand pities that the Roosevelt children appear to have so little consideration for the proprieties one naturally associates with a family so highly exalted, and by their marital misadventures have made their parents the objects of no little criticism. The most charitable thing one can say is that it is a very bad example to our own people as well as to the people of other lands, who frequently express amazement at the way in which American divorce mills work overtime.



## The Thoughts of Justus Timberline

### How to Insure Against Divorce

Because divorce is so terribly productive of evil, whatever may be said for it in isolated cases, I give space this week, without apology, to a letter from a reader at the University of Pennsylvania.

I agree with Mr. Ranck throughout. The two notably successful types of marriage in our town are those of the co-educational college type and those of the Church fellowship type.

Of course other marriages succeed, lots of them. But the figures given by Mr. Ranck, and the facts as I have known them through the years, can't be misread. And they have something important to say to us parents, to college authorities, to pastors, and to judges who sit in divorce cases.

What this something is may be put into a medium-long sentence: If you are interested in assuring that people you care about shall be saved from the various damage of divorce, begin with them when they are within reach of the Sunday School and when they are planning for college.

After all, why should anybody be surprised that normal human relations, in Church and college, produce the best results in marriage? As my favorite Book suggests, men do **not** gather grapes from thorns or figs from thistles; therefore, give vine and fig tree both the chance and the credit they deserve.

But read Mr. Ranck's letter:

Dear Friend:

You have helped me so often, that this morning while reading the early paragraphs of your story in the "Messenger" of May 24, I decided to write to thank you. When I reached your last theme, "Divorce," I was sure I ought to do so, for I believe I can give you a few facts.

The best statistics I know, now about one and one-half years old, are that while one out of every seven marriages ends in divorce, in the "run of the mine" marriages, one out of every seventy does this in the cases of young people who marry other college friends with whom they have gone to school.

May I go further, although not in ac-



curate facts now? Marriage as I see it is based on the same basic laws that real friendships are, namely, on the largest possible number of common interests, especially agreement in moral issues.

Co-education, and also Church work for young people, bring them together in such a way that they learn each other's ideals before they "fall in love" with each other, and therefore have broad sympathies and mutual interests which hold them together. (Although I prefer the phrase, "Climbing to love" to "Falling in love," thanks to Mrs. James M. Mullan, the implications are different.)

There is another side to this problem which, when faced frankly, will help. Dr. Streecker, one of our outstanding authorities, says, "Only one divorcee in twenty is a success."

By this he means that practically all divorcees fail to be ever quite separated from their former partners. So, if we can get young people to face facts in an atmosphere that is wholesome, the whole problem is simplified a great deal.

In my work as a student pastor, I try to make two fundamental points in discussing the whole problem. First, we begin with a discussion of the ideal Christian home, and then face frankly the normal processes involved in building first a friendship, then a love, out of which such a home at least has some chance of growing.

And, incidentally, the average undergraduate is just about an infant in the

presence of many of the most basic things which such a discussion brings out, for example, love as basic, unselfishness as basic, in a real love, tested by the simple question: "Are you thinking of giving or getting, in your marriage?"

The other basic thing in our thinking is the need of respect for the personality of the one with whom you think you are in love, a test, by the way, which makes the average careless man or woman in morals turn colors, and become eloquently quiet.

A third thought seems to be helpful, namely, evaluating society's recognized means of bringing its young men and women together, as this looks toward marriage. For example, your average "deb" meets this marvelous dancer, with his high-powered car; eats, dances, attends theater and house parties, and the two think they know each other, while as a matter of fact, the poor infants have never been together in a normal atmosphere. As a rule, they really have never done anything which would call out each other's patience or thoughtfulness, except wait for each other before dates, and they just do not know each other's ideals.

A fine group of students did me the kindness to admit that I had named about everything they usually did when together, namely, dance, play cards, go to movies or the theater or to dinners. They tried hiking, making candy in their own homes and other simple but personality revealing things, and came back with a very much better satisfied attitude toward each other.

Again, let me repeat, the average group of young people in a Church, with their dramatics, discussions, picnics, and then helpfulness toward the unfortunates in their communities, are really getting about the best chances at each other, and with finer normalness of atmosphere than are any others I can see, except college co-educational students.

Clayton H. Ranck.

(Continued on Page 15)

## The Church and Citizenship

By JOY ELMER MORGAN, Editor, *The Journal of the National Education Association*

The American nation today in spite of its brilliant and proud history, in spite of all the hopes for the future about which we have talked, is in a desperate situation and can recover its balance only by the most far-reaching measures. No amount of ballyhoo, no amount of cheer-leading by blind hopefuls who would like to create a new prosperity, can change the fundamental facts of today's conditions. Here are four items that are worth thinking about and each of them has local angles which are worthy of study by the Church forces and the educational forces of every community in America:

(1) On January 1, it is estimated that some 50,000,000 people were dependent upon the federal government for some sort of support.

(2) On April 1, there was a total of 4,700,000 dependent families on relief rolls, which is 100,000 more than a year ago.

(3) On January 1, more than 105,000 new registrations of destitute transients were reported on the relief rolls of 36 states and the District of Columbia.

(4) There are in the United States more than 3,000,000 young people under 18 years of age for whom there are neither schools nor jobs.

Obviously the uprooting of a civilization on such a scale as these figures indicate does not happen in a month or a year

or even in a decade. It is the outcome of diverse and mighty forces. There are three sets of forces which play and interplay upon the human race. **The oldest of these forces is biological.** You are familiar with the fact of two parents, four grandparents, eight great grandparents and so on back through the ancestral line. Allowing 25 years for a generation and running back for a thousand years, which is but a brief time in the long history of the upward struggle, each of you who reads this article has back of him a personal ancestry greater than the total present population of the earth and there flows in your veins the blood of that mighty mountain of humanity. Likewise through the coming generation the same forces reach out into the future. These forces are more powerful than governments or any of our institutions, more powerful even than races.

**A second force that plays upon the life of mankind exists in the ideas and ideals which govern us.** These again are very powerful as anyone may see for himself who will trace the influence which the teachings of Jesus have had upon human history. These teachings have largely furnished a motive force which underlies democracy and they have helped to establish in the masses of the people those personal and social virtues which make large-

scale co-operation possible. We think of war as being a mighty force, but in the long run ideas are more powerful than war, and teaching is mightier than fighting.

**A third force which plays upon the human race is concerned with the machinery and the material aspects of life.** For a short period this material force may seem to be even more powerful than the forces of biology and ideas. Just now we are living through such a period. We are passing from the machine age, which is associated with the development of the steam engine, into the power age, which is associated with the development and transmission of electric energy. The power age differs from the machine age in several fundamental respects. It makes possible practically instantaneous transmission of power from the source of generation to the point of use. It makes it possible to build the motive power into the tool itself, whether that tool be a tiny electric clock or a gigantic crane that operates within a steel factory. It creates an even greater possibility, that of building into the machine systems of control which heretofore have been associated only with the human hand and brain. The electric mechanisms which take the place of our various senses are far more sensitive and dependable in their operation than the human senses themselves. These electric mechanisms,



such as the electric eye, the radio tube, the thermocouple, built into the machine, make possible a kind of automatic production which can go on almost independently of human aid.

The power age is merely in its beginnings. The machines so far built are mere toys as compared with machines which might be built or have even been planned. And yet we see a condition in every civilized country of increasing technological unemployment to a point where the whole civilized structure seems threatened.

This development of power technology, rightly managed, should usher in an age of plenty wherein the bread-and-butter aspects of life would become the minor phase, reserving the major energies of mankind for worthy home life, the development of the fine arts, active and intelligent citizenship, and the cultivation of the religious life, but instead of this result we have a far-reaching and increasing confusion. These cunning tools of the power age have been employed not primarily in the service of mankind; they have been perverted into agencies for bringing profits to a few. The result is that there has been brought about such a concentration of wealth as to paralyze the distribution of goods. The extent of concentration is suggested by some figures recently quoted by Senator Robert LaFollette:

If all the wealth of the country were just \$100, and if only 100 men represented the whole country, here is how it would be distributed on the present basis: One man would have \$59; one man would have \$9; twenty-two men would have \$1.22 each; seventy-six, all the rest, would have less than seven cents each.

The very heart of our economic problem in the United States today lies in this unequal distribution of wealth. As a result of the development of corporate forms of control, wealth has become so concentrated in the hands of a few that it is breaking down the entire economic machinery, reducing the standard of living, destroying the small community, and denying youth an opportunity to make a start in life.

Super-corporations, as they have developed under banker domination in the United States, seek to maintain their power, not by the excellence of their service, or the economy of their management, but by their dominating influence over government itself. In a recent study of the **Concentration of Control in American Industry**, H. W. Laidler reports that some four-fifths of the business enterprises of the United States are carried on under the corporate form of industry. A single corporation controls a wealth greater than the combined assessed valuation of twenty-one states and it is only one of a group of super-corporations, two hundred of which control nearly half the corporate wealth of the United States.

When such conditions can develop, there must obviously be something wrong with our methods of informing the masses of our people. Let us ask ourselves how adults are motivated and informed, or perhaps better, how they are misinformed and filled with prejudice or with information so trivial and irrelevant that it has no real relation to their lives.

They have not been informed by the schools. By and large the number of adults

in the schools is still relatively small. Adult education at public expense, operated as we now operate the high schools or colleges, managed by the community itself on a large scale, is a comparatively new idea. The Churches have not thought of themselves as places where people should be given civic and social information.

We have left this vital function in the hands of private individuals motivated by the so-called ideal of rugged individualism and financed by those who have some special interest to serve. People have gotten their ideas from the newspapers. There are many excellent newspapers, but the

#### THE WEeping WILLOW

I wandered lone, my heart depressed  
where leaden skies bent down;  
The sun was hid, the earth was cool,  
and twilight seemed to frown.  
I meant to seek the meadows calm,  
but nothing could I see  
Amidst the gloom of heartache, save  
a weeping willow tree.

I tramped afar to find a spot where  
nature might be fair;  
Thru underbrush, and wild rose  
thorns, increasing my despair;  
Then as the night descended on the  
gloomy earth below,  
I stopped to see a willow tree bow'd  
down with grief and woe.

Oh fate can yield us heaps of gold,  
and sometimes only toil;  
And oft the sins of other men our  
better days will spoil.  
I've been convinced whate'er has  
been or what of wrong shall be—  
There's one I know, will share my  
woe—the weeping willow tree.

Aletha Jane Reider.

trustification of the press has gone so far that real freedom of the press in the old sense has been largely destroyed and there has been an over-emphasis on the national, as distinct from the local, news. Next to the press—in some ways even more powerful than the press in the shaping of adult tastes and attitudes—is the motion picture. The concentration of the movie business in the hands of a relatively few people primarily interested in making huge profits and with little sense of civic responsibility is too well known to need elaboration.

A third source from which adults get their tastes and ideas is the radio, in many respects an agency more powerful than all the others combined. Radio in the United States has fallen largely into the hands of two great broadcasting chains. The people who control these chains have in practice been responsible to no one and yet they exercise a power greater than the Supreme Court, greater than that of Congress, greater than that of the trustees of any great university. What they allow to go on the air, what they keep off the air, how they use the best hours when the largest number of people are listening, their respect or lack of respect for the child mind—all these are determining the

civilization of America and shaping the destiny of our people.

The radio and the movie are already largely interlocked with each other. The head of the National Broadcasting Company is president of a corporation which owns a great chain of theaters, pushing its own various communities from the outside with a absentee-ownership which tends to over-ride the tastes and preferences of people in the community. There is growing up an alliance also between the radio and the trustified press. Monopolies or near monopolies of our great industrial aggregates are dangerous enough to the public, but when we allow these monopolies to push over into the distribution of ideas and the teaching of the people we may well question whether democracy itself can survive such a stranglehold.

If it is to do so and if the forces of righteousness and public interest are to triumph over selfishness and greed, we need to mobilize the religious element of the nation. We shall need to say to the young people in the Churches: "Here is a mighty nation in possession of a great continent with a magnificent history of pioneering and achievement, fallen into desperate straits, faced with conditions which we cannot ignore if we would, conditions with which you, the new generation, must deal with an intelligent grasp of their significance, with a spirit of patience, courage, and sacrifice, and with a determination to preserve for mankind those inalienable rights which are set forth in the teachings of the Master." There is work to be done today. There are opportunities for youth such as there have never been before for strong and eager young people who are willing to work and to wait and to subject themselves to the self-discipline which prepares for true leadership. We cannot build a new civilization in a day. The new social and economic pioneering will not be easy. No generation was ever faced with greater stakes or greater opportunities.

The Church, which at its best has always stood for justice and righteousness, must again take up the battle with renewed vigor. People must come to think of their religious life as having a very definite relation to the duties of citizenship. The people of the Church would do well to support and extend all the papers which are published under the auspices of the Church. The religious press today bears a unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now has. By and large the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with current social and economic problems.

These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelopes mankind. Shall the world be guided by teachings or by force? By the pen or the machine-gun?

## NEWS IN BRIEF

#### NOTICE

Attention! The 45th Annual Pen-Mar Reformed Church Reunion will be held Thursday, July 26. Don't miss it.

In First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, the Holy Communion will be observed July 15, at 11 A. M.

Dr. and Mrs. Albert G. Peters motored

to Cleveland, O., and after the session of General Synod spent a week at Chautauqua, N. Y.

Dr. Milton S. Littlefield, a noted Congre-



**THE REV. WM. E. HARR  
THE REV. ANDREW URBAN  
THE REV. PAUL A. MENZEL, D.D.**

The sad news has reached us of the death of the faithful pastor of St. Luke's, Lock Haven, Pa., the Rev. Wm. E. Harr, and of the Rev. Andrew Urban, Hungarian pastor of Buffalo, N. Y. Both of these passed away on July 3. The Rev. Dr. Paul A. Menzel, for many years general secretary of the Board of Foreign Missions of the Evangelical Synod of North America, entered into rest on July 4. A fuller account of the life and labors of these brethren beloved will be given later.

gational pastor and an expert on Hymnology, died in June in Corona, N. Y. He was one of the companions of the editor on a tour through Bible Lands in 1919.

Mr. Philip W. Weiss, a student at the Mission House, Wisconsin, occupied the pulpit of Bethlehem Church, Philadelphia, Pa., on July 1. He is the son of Rev. and Mrs. Wm. G. Weiss of Karmel Church, West Philadelphia, Pa.

"Let's Go Visiting" is the subject of a very suggestive article by the Rev. E. Bruce Jacobs, of our Wilson Ave. Church, Columbus, O., in the current number of "Church Business," published in Richmond, Virginia.

Prof. H. M. J. Klein, Ph.D., of Franklin and Marshall College, will again be one of the supply preachers during the summer in the West End Collegiate Church, New York City, Dr. Edgar F. Romig, pastor.

Dr. Theodore F. Herman is a member of the faculty of the Summer School of Religious Education at Elmhurst College. This

school is under the auspices of the Evangelical Synod of North America which recently merged with the Reformed Church in the U. S.

The "Messenger" regrets to report the recent death of Mr. Walter Irving Clarke, the genial and versatile "publicity man" of the Presbyterian Church, whose courtesy and helpfulness we have experienced on various occasions.

"For Christ and the Church" is the name of the little paper published by the Young People's C. E. Society of St. John's Church, R. D. 5, Butler, Pa., Rev. John F. Bair, pastor. The excellent articles bear testimony to the fact that this is a "live-wire" society. The society will send a delegate to the State Convention at Hershey, Pa.

Dr. C. A. Hauser is attending the Institute of Public Affairs (July 9-13) held under the auspices of the University of Virginia. He is one of the leaders in the course on Religious Education. This Institute is placing emphasis upon Leadership Training, Weekday Religious Education and the Christian Home.

The Executive Committee of the German Philadelphia Classis, through Dr. B. S. Stern, president, and Rev. G. A. Haack, send a copy of the Minute adopted concerning the death of Rev. Prof. A. E. Dahlmann, D.D., in which fitting reference is made to his work as a preacher, pastor and teacher, and the great service he rendered to the Mission House.

"Though I do not write often about it, the 'Messenger' is a blessing to me every time it comes." So writes the Nestor among our missionaries in Japan, who is so greatly honored and beloved among us. It certainly helps us much to get a word like that from such a faithful servant of Christ.

The "Messenger" regrets to learn of the death last month of the Rev. Dr. Edward G. W. Meury, at his home in Mt. Vernon, New York. Ordained in 1901, Dr. Meury has been for 33 years one of the most consecrated ministers of the Reformed Church in America, serving for two years in the Middle Collegiate Church, and for 31 years in Knox Memorial Collegiate Church, New York City.

Ever since the first meeting of the Spiritual Conference the services of worship have held an important place. At the meeting this year, July 30 to Aug. 3, this will again be true. The worship services will be led by Revs. Adam E. Schellhase, Howard A. Kosman, J. Edmund Lippy, Warren C. Hess, Harvey S. Shue, Paul C. Scheirer, and Alton W. Barley. You will be helped greatly by attending the Conference.

The closing exercises of the D. V. B. S. of Salem Church, Catsasauqua, Pa., Rev. W. A. Kratz, pastor, were held June 29. An especially interesting feature of the program was a 3-act drama depicting the life of John the Baptist, written and presented by the members of the Junior Dept. of the D. V. B. S. The school, with an enrollment of 109, was under the supervision of the pastor, aided by a corps of Church School workers.

On Saturday, June 20, at the parsonage of St. Andrew's Church, Philadelphia, Pa., Ruth H., the daughter of Dr. and Mrs. Albert G. Peters, was married to Richard Isaac Knoll, of Annville. Mr. John King, of New York City, and Miss Helen Neef, of Audubon, N. J., were the attendants. The father of the bride officiated. The bride has for the last 6 years been at the head of the Latin Department of the Lebanon High School; the groom is a State College man teaching at Narberth, Pa., where the couple will reside.

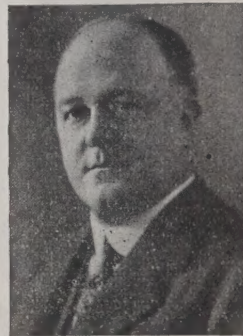
A special meeting of the Philadelphia Classis will be held in the Church of the Ascension, Norristown, Pa., July 11, at 9.30 A. M., D. S. T., to receive St. Paul's Church, Pottstown, from German Philadelphia Classis; to receive the Rev. C.

Harry Kehm from Goshenhoppen Classis; if in order to confirm a call from the St. Vincent Charge to Rev. Mr. Kehm and to provide for his installation; to constitute St. Paul's Church, Pottstown, a part of the St. Vincent Charge; to consider and act upon an overture from Hope Church, Phila.

Believing that the lack of observance of the Sabbath is a national sin which will lead us further away from the God of our fathers, the Churchmen's League of St. John's Church, near Middlebrook, Va., adopted a set of excellent resolutions urging parents as well as children to attend Sunday School and Church services, emphasizing the importance of family worship, and calling for visitation of the sick and shut-ins and those who should be won for Christ, instead of pleasure seeking, on the Lord's Day. These resolutions are signed by J. Leonard Shultz, president; Ward Bowman, secretary, and Rev. W. H. Groff, pastor.

"Footprints on the Sands of Time" will be the general theme of the famous annual banquet in connection with the Spiritual Conference at Franklin and Marshall Academy on Aug. 2. The Rev. Harry E. Shepardson will be toastmaster and history will be presented with wit and wisdom without frills or foibles for your information and entertainment. Those who have been imported to make the welkin ring are Rev. C. G. Bachman, on "Where Did We Come From?"; Dr. Paul D. Yoder, on "Where Are We Going?"; and Elder T. M.

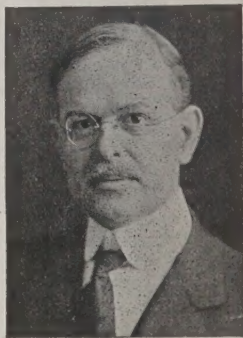
**Speakers  
for the  
1934  
Collegeville  
Summer  
Assembly**



H. A. Atkinson



B. L. Scott



M. H. Fischer

**THE COLLEGEVILLE ASSEMBLY**

Announcement has been made by Dr. George L. Omwake, Chairman, that arrangements have been completed for the twenty-seventh annual Summer Assembly at Collegeville, Pa., August 6-12, 1934. The theme of the platform lectures this year will be International Good Will. Speakers on the topic will be the great English apostle of peace, Dr. Frederick W. Norwood, Minister of the City Temple, London, and Dr. Henry A. Atkinson of New York, Secretary of the Church Peace Union and of the World Alliance for International Friendship through the Churches.

An important feature of the Assembly will be the part taken by the Pennsylvania Council of Churches under whose auspices a series of addresses, and open forums will be conducted by Dr. William L. Mudge, Secretary. Speakers in this series will be Dr. Atkinson, Dr. Charles E. Schaeffer of Philadelphia, Dr. B. L. Scott of Harrisburg, Dr. M. Hadwyn Fischer of Gettysburg Theological Seminary and Dr. August Pohlman of Philadelphia.

**A NEW PUBLICATION**

**LIKE A TRUMPET**

By CHARLES E. JEFFERSON

Few men have so distinguished the ministry in America as has Dr. Charles E. Jefferson. In 1898 he was named Pastor of the Broadway Tabernacle in New York, where he served continuously until his retirement in 1931. He is the author of more than 30 books, has been the recipient of 5 honorary degrees, and the influence of his ministry has been widespread, both here and abroad. FOR THIS BOOK HE HAS SELECTED TEN SERMONS TYPICAL OF HIS PREACHING DURING THE LAST DECADE. The titles of these sermons are:

Like a Trumpet  
Faith in a Storm  
Forty Years in the Wilderness  
The Unpopularity of the Puritan  
The Many-sided Christ  
The Common Sense of Jesus  
Expectancy  
The Difficulty of Believing  
The One Foundation  
A New-Year's Sermon

**Price, \$1.00**

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Heister, on "Where Are We At?" If you want to know about the past, present and future, don't miss it.

The educational program in the Boonsboro, Md., Charge, Rev. Addison H. Groff, pastor, has been a full one. In the last 3 years 4 Community Leadership Training Schools were held with Rev. Mr. Groff as dean. Three Vacation Schools were held this year in Boonsboro, Keedysville and Sharpsburg, several of whose teachers attended the Laboratory Vacation School at Middletown, Md., the 2nd week in June. The next part of the program will be the sending of a number of young folks to the summer camp to be held by Potomac Synod near Hancock, Md.

On Sunday, July 1, Calvary Church, Turtle Creek, Pa., changed their manner of serving Holy Communion. They are now serving it to the congregation as they are seated in the pews. This sentiment seems to be entirely in favor thereof. On that evening the first of the Co-operative Community Evening services was held in Calvary. The Community Vacation Church School just closed another successful term under the leadership of Rev. F. C. Schlater. Mr. Schlater is now getting the Summer Session of the Government Emergency School under way. He is acting as the Dean. Last winter there were about 800 enrolled in the project.

In the Mt. Pleasant Charge, Frederick, Md., the pastor, Rev. Geo. K. Ely, after

having been incapacitated for 4 months was able to resume his duties. On Feb. 11 while leaving the Church he fell on the ice and dislocated the joint (instep) and fractured the bone just a little above the joint. Holy Communion was administered on Easter Sunday by Dr. Wm. E. Lampe. Dr. J. W. Meminger spoke on Ministerial Relief on Apr. 15. Both congregations were delighted to hear these 2 veterans of our Church. Save these 2 Sundays, the pastor's daughters, graduates of Hood College Class of '32, occupied the pulpit alternately to the satisfaction of the parishioners. Three infants were baptized on July 2.

The July issue of "The Christian Century Pulpit" is an All-Evangelical and Reformed Church Number. It contains sermons by H. Richard Niebuhr, of Yale Divinity School; William F. Kosman, of Salem Church, Allentown, Pa.; Samuel D. Press, president of Eden Theological Seminary; E. G. Homrighausen, pastor of the Carrollton Ave. Church, Indianapolis; Louis William Goebel, pastor of First English Evangelical Church, Chicago; Paul S. Leinbach, editor "Reformed Church Messenger"; Allen G. Wehrli, professor Eden Theological Seminary, and Charles E. Schaeffer, general secretary Board of Home Missions, together with a pastoral prayer by Reinhold Niebuhr, of the Union Theological Seminary, New York.

Outstanding in the season's work at Grace Church, Baltimore, Md., Rev. Samuel A. Troxell, pastor, were the services of familiar hymns held on Sunday evenings during the winter and spring. The attendance and hearty singing were gratifying. These services concluded with an impressive sacred concert by the combined choirs of the United, Messiah, Faith, Bethel and Zion Churches. Mrs. Melville H. Way was the director. The Summer Communion administered at 7, 8, 9 and 11 A. M., June 24; total participating exceeded that of previous years. During July and August services will be held each Sunday at 8.30 A. M., in addition to the regular service and sermon at 11 A. M.

Holy Communion was celebrated in Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, July 1, with 539 communicants. The 40th anniversary of the laying of the cornerstone was celebrated July 3-8. Among the speakers were: Drs. Paul E. Holdcraft, president of the Ministerial Union of Washington County; Scott R. Wagner, Conrad Clever, a former pastor for 25 years; Geo. A. Snyder, pastor 40 years ago when the cornerstone was laid. An anniversary booklet was published. Improvements to the Church property, including a new carpet, painting, etc., amounting to \$1,200 were made in preparation for the event. The evening service, July 8, was a celebration of the 46th anniversary of the ordination of Dr. Geo. A. Snyder; Dr. Jos. H. Apple was the speaker.

On June 24, the Martinsburg, Pa., Charge, Rev. Victor Steinberg, pastor, observed the 130th anniversary of the founding of the Reformed Church in that community. The 2 Sunday Schools of the charge united in the morning session in the Martinsburg Church; the congregational service followed, when the choir under leadership of Dr. Nugent, rendered special music, an interesting history of the congregation read by Mr. Bonebreak, sermon by Dr. O. S. Frantz, and remarks by the pastor. The congregation then journeyed to the neighboring Church where a picnic dinner was enjoyed. After a group picture was taken the afternoon service was held in the Beavertown Church, with music by the Beavertown choir, under direction of Elder Lininger; address by Elder Fouse and sermon by Dr. Frantz. This charge is to be highly complimented for its spirit of co-operation and mutual friendship.

First Church, Irwin, Pa., Rev. E. M. Dietrich, pastor, from June 29 to July 1 celebrated the 80th anniversary of the dedication of the first Church building

## Turn Villa IN THE POCONOS

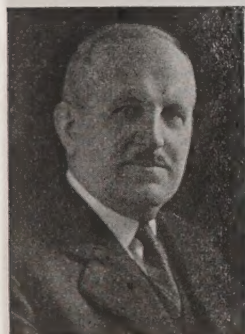
\$18.00 UP WEEKLY

Echo Lake largest in the Poconos; sandy beach on the property, boats and canoes.

A modern hotel accommodating 125 guests, all rooms with hot and cold running water, some with private baths. Also 7 non-housekeeping cottages from 2 to 10 rooms similarly equipped. Every water sport; tennis, shuffleboard, archery, golf, dancing; our own farm produce served. An illustrated booklet with rates furnished on request. Christian clientele.

HOWARD R. BOARDMAN  
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erected in Irwin. The program consisted of: Musical Concert and Welcome by the Male Chorus of the town, June 29; a picnic at a nearby park enjoyed by a host of friends, June 30, and on July 1, Dr. A. E. Truxal, who was pastor from 1880 to 1887, delivered the sermon in the morning. In the afternoon, Rev. Howard Obold, pastor from 1910-17 spoke, and in the evening, Dr. B. A. Black, pastor from 1917-24, gave the address at a union service of all the Churches. Irwin congregation was formed by members of the old Brush Creek Church coming out to form an English-speaking congregation. The Rev. S. H. Geisy was the first pastor. 15 pastors have served this Church; Rev. U. C. Gutelius, pastor from 1904-10, was unable to be present. This congregation has 9 members past 80 years of age, 6 of whom were present, and with them were 5 other citizens from 80 to 90, who were happily received by Dr. Truxal at the morning service.



C. E. Schaeffer



F. W. Norwood



F. W. Leich

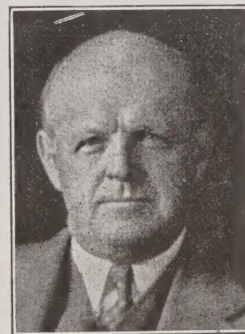


A. Pohlman

For the series of exposition lectures each morning of the Assembly, the officers have secured Dr. F. William Leich, Associate Professor in Eden Theological Seminary, Saint Louis, Missouri. Dr. Leich is one of the outstanding scholars and lecturers of the recently formed new denomination of the Evangelical and Reformed Church.

The usual Sunset services will be conducted by speakers selected from among the attendants. These meetings will be in charge of the Rev. Charles F. Deininger of Glenolden, Pa. Those who have accepted invitations to speak are the Revs. Elmer E. Leiphart, Philadelphia, Q. A. Holsope, Royersford, Ralph J. Harriety, Altoona, John E. Mertz, Easton, and Erwin E. Young, Delaware, Ohio.

The Assembly is for all denominations of Christians. Invitations are being issued to two thousand Church workers and the general public will be welcomed. The Assembly occupies the buildings and grounds of Ursinus College which are unsurpassed for beauty and comfort.



Rev. Boyd Edwards

The address for the 45th annual Pen Mar Reformed Reunion will be delivered by Rev. Boyd Edwards, S.T.B., D.D., LL.D., Headmaster Mercersburg Academy, whose subject will be "Freedom."

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The 7th annual Reunion and Home Coming will be held in Emanuel's Church, Saville, Perry Co., Pa., July 29. At the morning service, 10.30, Rev. J. K. Adams, Bloomsburg, will speak; at the afternoon service at 1.30, Rev. F. L. Kerr, New Kensington, will be the speaker. A brief address will also be made by Rev. J. M. Moyer, Newport. All friends are cordially invited; bring your lunch and remain for the afternoon service. An offering will be received at each service for use in helping to meet the congregation's apportionment. Music by the choir of the Ickesburg Church, the Garber Orchestra, of Blain, W. B. Shull and helpers of Ickesburg, and the local choir. At this Reunion there will be missed the familiar faces of 2 of the staunch friends of the congregation, Lewis Ellerman Shull and John Calvin Miller, who passed away recently. Following the afternoon service, memorial services will be held at their graves. Rev. D. W. Kerr, Bloomsburg, prepared the program and will have charge of the services.

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Board of Managers met and re-elected all the old officers. Rev. C. E. Creitz, D.D., president; Rev. J. N. LeVan, D.D., vice-president; Rev. H. E. Gebhard, secretary; and Charles K. Derr, Esq., treasurer.

The Fourth of July was observed in a most interesting manner by all the Beth-

any Family. A program of sports was started with the unfurling of a new flag on the flag pole. It was presented by one of our employees in memory of her son who was killed this year in army service in Texas. The games and water sports kept all busily engaged. The employees entered into a number of games. The enthusiasm manifested by the children was exceptional which was due to the fine spirit of leadership manifested by our recreational leaders. After the games the children assembled on the front campus for chapel services. Prizes were awarded to the winners of contests after which all joined in a peanut scramble. A beautiful display of fireworks, donated by employees, held the children spellbound. There was no trouble in getting the children to retire. All seemed happy.

#### NOTICE

The Eden Publishing House, now one of the institutions of our Church, would call the attention of our readers, pastors as well as laymen, to the German denominational paper long published for the constituents of the Evangelical group of our Church, heretofore known as the Evangelical Synod of North America — "Der Friedensbote." This paper is now in its 85th year, published weekly and mailed to nearly 11,000 faithful readers. Eden Publishing House, 1712-24 Chouteau Avenue, St. Louis, Missouri, will gladly send sample copies of this paper upon request. Pastors of the Reformed group who have

German constituents are invited to send names and addresses to the publishers who will then mail sample copies to these lay people of the Reformed group. Pastors who might be inclined to act as agents for this paper can communicate with the publishers who will make them special concessions.

#### MEMBERS OF THE EVANGELICAL AND REFORMED CHURCH AT THE CHRISTIAN YOUTH COUNCIL AND THE PARTIES THEY REPRESENTED INCLUDED:

Rev. Gerson S. Engelmann, adult leader, 918 S. Carrol St., Freeport, Ill.; Gilbert Bartholomew (elected member of Philadelphia Committee), 316 Liberty St., Catsauqua, Pa.; Wm. F. Hartman, Franklin and Marshall Academy, Lancaster, Pa.; Anna Louise Defibaugh, 900 Hill Ave., Wilkinsburg, Pa.; Mabel Fend, R. D. No. 3, Butler, Pa.; Lorrain Bahn, 4231 Lee Ave., St. Louis, Mo.; Margaret Galen, 114 Hertel Ave., Buffalo, N. Y.; De Witta Krogsgard, 2221 Cambonne Ave., New Orleans, La.; Wm. Nekola, 3714 N. Taylor St., St. Louis, Mo.; Harvey Norenberg (R.), Lowell, Wis.; Charles Paape (E.), 302 Schiller St., Elmhurst, Ill.; Ann Franke (R.), 610 E. Blanche St., Linden, N. J.; J. Arthur Manger (E.), 1906 N. Fayette St., Baltimore, Md.; Rhea Kraus (E.), 4213 Massachusetts Ave., Baltimore, Md.; Hildred Osborn, R. D. No. 2, Culver, Ind.; Mrs. Lee J. Gable, 113 S. Walnut St., Daltown, Pa. W. F. H.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### A FISH STORY

Text, Luke 5:6, "And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking."

At the present time many persons are enjoying fishing trips, from our president down to the small boy who is making the best of his school vacation. Many fish stories will be told, some of them true but some of them taking advantage of the flexibility of truth.

But in the first eleven verses of the fifth chapter of his gospel, St. Luke tells us one of the best and most wonderful fish stories ever related.

Jesus was standing by the sea of Galilee, and a great multitude pressed upon Him to hear the word of God. He saw two boats standing by the sea, but the fishermen had gone out of them, and were washing their nets.

And He entered into one of them, which was Peter's, and asked him to put out a little from the land. Then He sat down and taught the multitudes out of the boat.

Jesus had noticed the disappointed look on the face of Peter and the faces of his companions. He knew that they had been out fishing and had not caught anything. A fisherman will willingly sit in the hot sun for hours and ply his hook and line if he can make an occasional catch as a reward of his effort, but if he has to return home with an empty basket, he is greatly disappointed.

Jesus was very quick to notice the expressions of pain and care and disappointment and sorrow on the faces of those with whom He mingled. He is just as keen to see the careworn and disappointed and sad expressions on many faces today. Who has not seen them and been touched by them? As a pastor, I have looked

into many faces during the past few years that were overcast with expressions of care and worry and trouble, and have listened to many a tale of woe, and my heart has gone out in sympathy and pity. Some fathers, who had always been industrious and thrifty and provided for their families, driven by the careworn and troubled faces of their wives and children have gone out day after day, sometimes seeking all day for something to do that might bring in a little help and relief for their loved ones, but returned in the evening with deeper furrows on their faces, for they had tried all day and caught nothing.

Jesus is mindful of these troubled faces, and He wants us to come to Him for help and comfort and relief. So Jesus was sympathetic toward the disappointed faces of these fishermen, and as soon as He had finished speaking to the multitudes, He said to Peter, "Put out into the deep, and let down your nets for a draught." Simon did not need to tell Jesus, "Master, we toiled all night, and took nothing," be-

cause Jesus had read the story on their faces; but it was fine of Peter to say to his Master, "but at thy word I will let down the nets." It showed the confidence and faith he had in his Lord.

And when they had done as Jesus had told them to do, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. This fact makes it perhaps one of the most wonderful fish stories ever told.

By the way in which Jesus rewarded their faith and obedience we can readily see that it pays us to put our trust in Him and to do what He wants us to do. I believe that, if the world will come back to Christ and will live according to His teaching and principles, the world will be righted in due time and there will be peace and plenty for all.

In this connection I often think of that wonderful promise in Malachi 3:10, "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

But now Peter did a strange thing. When he saw the great multitude of fishes, he fell down at Jesus' knees and said, "Depart from me; for I am a sinful man, O Lord." Great fisherman as he was, he had toiled all night and caught nothing; but by doing what Jesus told him to do, he had made the biggest catch of his whole career as a fisherman.

But that was not all. In the presence of Jesus, Peter realized his own unworthiness. He saw something in Jesus he had not seen before, and he saw something in himself which seemed much worse in the presence of Jesus—his weakness and unworthiness. The nearer we get to Jesus the better we shall know ourselves and the more we will desire to be like Him.

#### FOOD FACTS

##### Did You Know That:

In 1632 Champlain found the Indians gathering blueberries for drying.

A leaflet on buying canteloupes can be secured from the Department of Agriculture at Trenton. One of the greatest milk drinkers of all times was Thomas A. Edison, who said on one occasion, "The Almighty knew His business when He apportioned milk. He is the best chemist we have."

Tests prove that black or chlorophyll green are the best colors for food wrappers to prevent rancid flavors.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.



And now Jesus was more wonderful than ever. He seemed not to heed Peter's confession of his sinfulness, though I am sure He was glad to hear it, but He said to Peter, "Fear not; from henceforth thou shalt catch men." And how? Read the story of Peter's sermon on the day of Pentecost, also related by St. Luke, "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls." What a catch that was.

#### VACATION TIME

The Heavenly Father made this world with wondrous thought and plan,  
For He made each season different, all kinds and types for man.  
The Fall, when all the living things of nature seem to die,  
Then Winter, with its cold and ice, goes swiftly rolling by.  
Then Spring begins to blossom and the world is fresh and new,  
And Summer brings new joys for all, vacation time is due.  
The brooks and woods and meadows call loud and clear and long,  
The mountains, shore and nature send out a joyous song,  
That God is never ceasing of the task that He does do;  
Our resting time approaches, but His never does come due.  
His Hand is working faster as summer rolls away,  
And we oft forget God needs our help throughout each passing day,  
His work is always ready, no matter where we go,  
We must not cease to aid Him, He needs our efforts so.  
Vacation time is God's time, as well as through the year,  
His House is open to us, and He is our Friend sincere;  
We should not forget our Master, but take Him where'er we roam;  
We'll enjoy ourselves more fully, than if we leave Him at home.

—Ruth E. Clymer.

"Why are you late this morning, Jack?"  
"I saw a sign."  
"What has that to do—"  
"Please ma'am, the sign said, 'School Ahead—Go Slow.'"

### Home Education

"The Child's First School is the Family"  
—Froebel

#### FATHER TAKES A HAND

Janet T. Van Osdel

As Mr. Bender entered the living-room his ten-year-old son, Charles, left it with a furtive glance at his father.

"What mischief has the boy been in?" asked Mr. Bender as he stooped to kiss his wife.

"He's been telling me another untruth! I'm sick over it!" answered Mrs. Bender, her blue eyes filling with tears as she looked up at her tall husband. "I can't understand it in a son of ours."

Mr. Bender walked to the window and watched the boys at play. Nothing furtive about Charles now! He was leading a charge of small boys against a group of older lads behind a snow fort. Full front he took their missiles, scarcely troubling to dodge them, and went straight over the fortifications, putting to rout three boys twice his size.

"I'll try my hand with him," said Mr.

## Youth and Old Age

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Bender. "After all, some of it is up to the father!"

Several months later Mrs. Bender again spoke of Charles to his father as they sat alone after dinner.

"Robert, I'm so very happy to tell you that now I am sure I can believe every word Charles says. Since the night you talked to him he has never, to my knowledge, denied anything that he has done. Tonight he went much farther. He said that he had broken a window in a garage on the way from school, that he had told the people who owned the garage about it and said that he would pay for the window but must first come and get permission to take the money out of his bank. I've never asked what you said to him, and I'm not asking now, but I do wonder over such a complete face-about."

"It was simply this," said Mr. Bender. "As I watched Charles go after those fellows twice his size at their snow game that afternoon, I saw that he did not lack courage, and was pretty sure that he was proud of it. So I put it up to him that it was generally true that a boy lied for one reason only—he was afraid to take the consequences of an act. A brave boy would always stand by what he had done and never try to lie out of it. You should have seen Charles' face, for I had struck a tender spot! He couldn't stand being called a coward. But after thinking it over for a minute he agreed that a boy who lied to save himself must be one. I was certain then that, barring possibly a time or two when impulse leaped ahead of thought, there would be no further trouble."

"I have watched children in their after school life, who have had the advantages of a kindergarten, and I have no trouble in discovering an ability on their part, which the other boys and girls do not possess. I am a firm believer in the contribution which these years make to the child's life. There can be no substitute which will work out satisfactorily."—W. A. Lewis, President, The Kansas State Teachers College, Hays, Kansas.

Is there an indifferent attitude in your community with regard to furnishing the little children with the early education which they ought to have under a trained kindergarten? If so, write to the National Kindergarten Association, 8 West Fortieth Street, New York City, for leaflets that will arouse interest.

#### THE PASTOR SAYS

This so-called "Youth Movement" might be given serious attention if it were not for the fact that youth remains youth so short a time that it hasn't time to learn exactly where it is at.

—Now and Then.

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## The Family Altar

By the Rev. Roland L. Rupp

Memory Text: "Speak, Lord, for Thy servant heareth." I Samuel 3:9.

Memory Hymn: "Father of All, From Land and Sea" (422).

Theme: God Speaks.

Monday: Elijah Hears God's Voice  
I Kings 19:9-18

God speaks. This is one of the most potent facts of the universe. I doubt whether any other fact is so encouraging, so stirring, so provocative. God is not a "great quiescence." He is an eloquent voice. The Father speaks to His children. Because God speaks, men listen,



aroused by new thoughts and new dreams, are not satisfied with themselves, and go forward to build a new world.

**Prayer:** "Speak, Lord, for Thy servant heareth." We make this our prayer today. This is our deep desire. Thy voice is a consolation and a vital encouragement to us. Speak to us mighty words, O God. Amen.

**Tuesday: Noah Hear's God's Voice**  
Genesis 6:13-22

God has always spoken. In no period of human history, in no period before recorded history, did God hide Himself or His voice from His creation. The Neanderthal man heard Him from afar and understood Him only dimly. The story of the evolution of human religion, from animism to ethical monotheism to the exalted life of human brotherhood which is inspired by the Fatherhood of God as taught by Jesus, is the story of the progressive understanding of the divine voice by the mind and heart of men. That voice will always urge men to follow along the upward trail.

**Prayer:** We are glad for Thy voice, our Father. Through the ages it has brought courage and confidence. Through the ages it has healed hearts, enlightened minds, and made of men noble creatures. Amen.

**Wednesday: Abram Hears God's Voice**  
Genesis 12:1-9

When the geologist reads the voice of God in the rocks and tells us that this world may be two billions of years old and that for three hundred millions of years various forms of life may have had their abode here, when the archaeologist tells that for five hundred thousand, and possibly for a million years, man has been looking upward and crawling forward, it is God speaking to us out of the silences of space and time concerning the labor and love which have given us our universe and are shaping our destiny. The scientist, the historian, the poet, the theologian—all speak the words of God with varying understanding. All of them give us a glimpse of the infinity of the cosmos and of the greatness of God.

**Prayer:** We thank Thee, Universal God, that Thou art revealing to us with growing clearness the immensity of the universe, and that as these horizons are being pushed out Thy glory widens and Thy power increases in our hearts. Amen.

**Thursday: Samuel Hears God's Voice**  
1 Samuel 3:1-14

Noah, Abraham, Samuel, Elijah, Amos—all these, and many more, heard the voice of God, and that voice made them prophetic. The prophets constitute the most outstanding group among all those who hear the voice of God. They know His mind and declare it to the rest of us. They are eloquent with the power of His spirit. They summon us to obedience. Being fully aware of the source of spiritual power, constantly the prophet clings to his contacts with that source and drinks deeply of the water of life which is the living word of God.

**Prayer:** Eternal Father, draw close to us. Teach us to draw close to Thee. Reveal to us Thy secrets. Make us the kind of persons whom Thou art able to use powerfully. Amen.

**Friday: Saul Hears God's Voice**  
Acts 9:1-9

God speaks to men who have sensitive ears, who can hear a still small voice. He speaks to men who have valiant minds, who dare to think thoughts which men have never thought before—thoughts which would lead the entire human family out of the beaten path of custom and complacency. He speaks to men of hungry, burning hearts, who thirst, like a flame of fire, for the unquenchable Spirit. God speaks most to those who live most for His purpose. Piety is not enough. Mere avowal of Christian idealism is not enough.

A profound spirituality is needed.

**Prayer:** Bring us into complete harmony with Thy purpose in the world. Integrate us into Thy plans. Show us how we may be fitted for Thy tasks. O Father, we want to submit to Thy will. Amen.

**Saturday: John Hears God's Voice**  
Revelation 1:10-20

In order to hear God's voice one must look into the heart of the universe, the aspirations of mankind, the lessons of history, and explore God's will and purpose at every point where he faces life, or, as Arthur Patten says, he "must find God where God finds Him." To hear God's voice, one must be willing to obey, even if obedience would bring the contempt of one's neighbors or the wrath of one's day upon him. If one desires to hear the voice of the Creator, one must throw himself into life to the uttermost whenever he finds God's purpose needs him, wherever he finds God's will being frustrated, and the battle for Christlike living the fiercest. God is always provoking "the dreams that disturb contentment."

**Prayer:** This world which Thou, O Father, hast given us is magnificent wherever we understand it. The beauty of Thy goodness makes us truly grateful. May we be always worthy of every blessing. Amen.

**Sunday: Confidence in God**  
Psalm 57:1-11

God speaks usually in a still small voice. He has spoken in history, science, art and religion; also in the earthquake and the fire. Today God is speaking to us through the World War, the present economic crisis, the NRA and FERA, the League of Nations, Fascism, Naziism and Communism. He speaks through mysticism, liturgical movements, programs of religious education, social evolution and social service. But always, everywhere, and forever His command is "Forward." He bids us have confidence in Him, challenges us to follow the leadership of His Spirit, urges us to a deeper study of Jesus and the gospel of the Kingdom, to make religion more than a heritage, and the Church more than a custom. God summons all of us to the building of a new world.

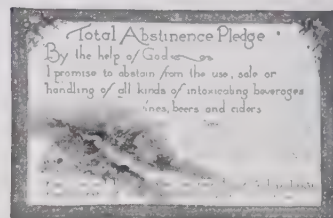
**Prayer:** We must look unto Thee, O God, for the inspiration and the endowment for which life in these days is calling. The power by which life can be lived abundantly we receive from Thee alone. Amen.

## Children's Corner

By Alliene DeChant Seltzer

The very next time father says, "Where shall we drive today?", you pipe up and say, "Let's go to Camp Mensch Mill!" If you live in Boyertown, Pa., you'll have but 12 miles to drive; if in Allentown, 18; and if in Barto, you can walk! Go in plenty of time to see MUCH, for there are 43 acres over which to roam, half of which is glorious woods. Take a long look at the dam, loiter along the Nature Trail, and trudge up to Council Circle; and, in a quiet moment, paint the picture on your mind and heart, of a hundred campers climbing down from that sacred spot, to form a lighted-candle-circle around the dam, the last night of camp, there to consecrate ourselves anew for better service for God. The old barn is our Church, auditorium, library and recreation hall; the cow stable is a dormitory; the horse stable, a classroom (nor have the stable doors been removed!). The grain mill, saw mill and cider press were all running when Eastern Synod paid \$6,000 for the property, but the grain mill is now the dining room, and the other mills have been torn down. There are no electric lights, nor would we have them if we could. We prefer flashlights, lanterns and

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the acetylene lamps Handy Man Russell Ruppert hangs in the auditorium for us on rainy nights. Take time, too, to perch on the rocks below the dam, and let the rushing waters tell you how campers climb there for Morning Watch—to be alone for 15 early morning minutes with God and His great outdoors. Save Vesper Hill for your last pilgrimage, and as you make the climb, spy out the new trees planted on the hillsides, and the two memorial trees marking the gateway to our outdoor Cathedral. Nor do we speak a word once we have entered, until Vespers is ended. Keep our silence, there, and let the sky, the clouds, the flying birds, and the rich valley below, put their sacred spell upon you . . . and compel you to resolve to be a better boy, a better girl than you have ever been before. "Where shall we drive today?" To CAMP MENSCH MILL.

## Puzzle Box

### ANSWERS TO CURTAILED WORDS NO. 44

1. Tartar—tart—tar.
2. Singe—sing—sin—si.
3. Sealer—seal—sea.
4. Cowed—cow.
5. Honey—hone—ho.
6. Stare—star—St.
7. Paler—pale—pal—pa.

### BEHEAD THE WORDS NO 35

1. She wore \_\_\_\_\_ stockings and lived on an \_\_\_\_\_ on the Pacific.
2. He cut an ugly \_\_\_\_\_ using a long \_\_\_\_\_ hanging on an \_\_\_\_\_ tree.
3. Following their \_\_\_\_\_ of thought they naturally would \_\_\_\_\_ the debate and \_\_\_\_\_ the discussion.
4. She \_\_\_\_\_ the beasts so they \_\_\_\_\_ none of the children, though \_\_\_\_\_ guards stood by.
5. They said it was a \_\_\_\_\_ who became \_\_\_\_\_ at a \_\_\_\_\_ that \_\_\_\_\_ up the cargo of fruit.
6. She refused to \_\_\_\_\_ her \_\_\_\_\_ sister because she lost (2) \_\_\_\_\_ bracelet.

### SENSIBLE

Patient: "Doctor, I'm bothered with a queer pain. When I bend forward, stretch out my arms and make a semicircular movement with them, a sharp sting comes in my left shoulder."

Doctor: "But why make such motions?"

Patient: "Well, if you know any other way for a man to get on his overcoat, I wish you'd let me know."—Cleveland Plain-Dealer.



## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighth Sunday after Trinity

July 22, 1934

Elijah Hears God's Voice

I Kings 19:9-18

**Golden Text:** Speak, Lord; for Thy servant heareth. I Samuel 3:9.

**Lesson Outline:** 1. The Rain. 2. The Flight. 3. The Recovery.

One of the most dramatic incidents recorded in the Old Testament is Elijah's conflict and victory in Mount Carmel. The only feature that mars its impressive beauty is the cruel extermination of the prophets of Baal. We should be glad, indeed, that a modern conception of the Bible does not compel us to regard such edicts as the decrees of Jehovah.

Our present lesson forms the sequel of the episode on Mount Carmel.

I. **The Rain.** Elijah had scored a great triumph of faith. Fire had fallen from heaven, and the fickle people had vociferously repudiated the impotent Baal. But the setting sun of that memorable day still shone upon a parched land. Rain was needed to redeem the prophet's pledge, and to confirm the people's loyalty to Jehovah.

Elijah's faith did not fail him. Therefore, even before there was the least sign of rain, the prophet said to Ahab, "Get thee up, eat and drink; for there is the sound of the abundance of rain." So the king went to his meat and drink, while Elijah went to the mountain top to pray.

It is a significant spectacle, repeated in every age. The king sees only the withered land. He hears only the summons to meat and drink. Only his crude physical senses tell him what is going on in this world. But the prophet sees and hears more than that. He is alert spiritually. He has heard the voice of God, and now he sees rain-clouds rushing to Carmel, at the behest of the Almighty.

Half doubting and half fearing, the king eats and waits. But Elijah crouched low on the earth, and prayed mightily for the fulfillment of Jehovah's promise. Several times he sent his servant to gaze across the Mediterranean for signs of rain. At last, God flung His storm-signal into the darkened sky. The watchful sentinel cried out, "Behold, there ariseth a cloud out of the sea, as small as a man's hand."

So quickly, then, did the tempest burst upon the thirsty land, that Ahab had to mount his chariot in haste, and drive fast, lest the flooded Kishon should prevent his journey to the palace. Through the gathering darkness and the pouring rain the king's chariot sped towards Jezebel. And the prophet "girded up his loins, and ran before Ahab to the entrance of his city."

We still have Ahabs and Elijahs, even in our Churches. There are men who trust God's eternal promises before they come to pass, and others, who believe in things only after they have happened. "Seeing," they say, "is believing." The former stand with Elijah on the peaks of faith. They work and pray for the realization of the Kingdom. They hear the sound of far-off showers of blessing. This earth may still be exploited by the mighty, but they know that the meek shall inherit it. The world may still applaud the war-makers, but they know that the future belongs to the peace-makers. Such faith is the victory that overcomes the world. But it lives only in hearts that have heard the voice of God.

II. **The Flight.** The prophet tarried at

the gate of the city, while Ahab told Jezebel the stirring story of the day. His caution was justified. The account of Elijah's victory inflamed the queen to furious rage. She sent him the ominous message that "by tomorrow about this time" she would make his lot like that of her massacred priests. Thereupon the prophet fled for his life. He went 95 miles to Beersheba. There he left his servant, and penetrated a day's journey into the wilderness, where he was safe from pursuit and alone with God. Then, feeling abandoned and outlawed, utterly weary in body and soul, he lay down under the shadow of a tree. From his despairing soul there welled up the prayer of a man tired and tried unto death. He cried, "O Lord, it is enough; now take away my life; for I am not better than my fathers."

It is a pathetic spectacle to see this valiant champion of Jehovah in despair under a juniper tree. But there is no more human scene in the Bible; none that is truer to life. Single-handed Ahab had fought an apostate nation. He had defeated the sun-god and his false prophets. He had restored the faith of the people. He had brought rain to the accursed land. He had even won the favor of the king. And, then, in the hour of his greatest triumph, success, apparently, was turned into failure by the fury of a wicked woman. It is not strange that the despondent prophet said to God, "What is the use? Let me die in peace."

Jesus could sing a paean of victory in His darkest hour. His faith knew that the cross was a crown. In His last utterances, the cry of suffering and the shout of victory are blended into one. But His disciples can understand the mood of Elijah. The more they resemble this fearless prophet in his loyalty and daring, the better they will understand his dejection. Men who do and dare nothing for God and His Kingdom, can live in smug complacency. They do not know the joy of victory of God's cause, nor the sorrow of its delay, nor the anguish of its apparent defeat. A faith that knows no yearning and no straining, can know no breaking.

But men of Elijah's stamp will sometimes share his mood. When their zeal for God confronts the indifference of men, when righteousness is thwarted by wickedness in high places, when greed seems to abound more than grace, they cry out, What is the use of trying to help men and heal their iniquities? They want neither help nor healing. "Bread and the circus" that voices the height of their ambition. Petty souls are easily irritated by trifling annoyances. But even the greatest souls may succumb, at times, to the despair that gripped Elijah's valiant heart.

Note, also, how a good man's judgment is warped by his despondency. Compare Elijah's clear and confident prayer on Mount Carmel with his confused utterance under the juniper tree. In the hour of conflict, the prophet was true to himself, to the best that was in him. His prayer reflected views of God and man that were just and true. But in his despair, Elijah knew neither God nor man; not even himself. He fled for his life, and yet he asked God for the boon of death. He had seen God conquer Baal, Ahab, and the apostate nation, but he despaired of His power to curb the fury of one woman. He had heard the penitent cry of the multitude, "The Lord He is God," yet he doubted that his work was worth while. Blue Monday is the wrong time for a preacher to appraise this work, or to form his opinion of God and man.

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III. **The Recovery.** We may suppose that God looks with sorrow upon men who grow tired of His work and cause, as some do. But His tender compassion rests upon those who grow tired of it, not of it. He understands their human longing for release and rest. He is near them with His restoring power, whether they linger on beds of pain or languish in prison, whether they are crushed by disappointment or halted by opposition.

God dealt very tenderly with His despondent prophet. Instead of rebuking the weary fugitive, God restored his soul. Elijah was weary, hungry, lonely, and idle. He needed rest, food, friends, and work. God graciously supplied all these needs. He gave His servant sleep, meat, and an angelic companion. Then He sent him on a pilgrimage to Horeb, the mount of God.

But besides these material aids, God supplied the supreme remedy for despair. Despair is a spiritual malady requiring spiritual help. Doubtless, physical causes and social conditions may aggravate it. But, ultimately, the cause and the cure of it are spiritual. That cure Elijah found in "a word of the Lord" that taught him patience and faith.

God Himself restored his spiritual health while the prophet tarried in a cave of Mount Horeb. In the brooding stillness that came after the storm, the earthquake, and the fire, Elijah heard the voice of God in accents that were new. There the ardent spirit, that had called fire from heaven, and had slain idolatrous priests, learned the great truth that the supreme forces of God are not violent and destructive, but gentle and persuasive. Love is stronger than hate; gentleness is mightier than violence. The wind, the earthquake, and the fire symbolized the weapons of Elijah in his warfare against evil. But the still, small voice typified the Spirit of God. That Spirit had spoken to "the seven thousand in Israel," who had not bowed unto Baal. Reinforced by that Spirit Elijah went forth to continue and complete



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his work for the Lord. We, too, need the anointing of that Spirit. It is the only cure of despair. Only the deep insight that the weapons of our warfare are spiritual, forged in God's own armory, will give us courage to labor on, and confidence in days that are dark and difficult.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 22: The Best Book I Have Read  
This Year—Eccles. 12:2; Acts 19:19

This topic must be discussed in the light of one's own personal experience. It is presumed that our young people during the course of the year have read some real worthwhile books. Every year the "Reformed Church Messenger" issues a "Book Number" which affords an opportunity to our young people to tell others about the best book or books they have read during the year. A study of these "reviews" is most interesting from different points of view. It forms a cross-section of the reading done by our young people, of the nature of the books which they select for their reading, and it also shows what they actually get out of their reading, and their ability to tell what they have read.

"Of making many books there is no end." If the writer of Ecclesiastes could write thus in his day, what would he say about the multitude of books that are published in our day? Books are everywhere in evidence. They are piled up high in our book stores and they abound on our tables and fill our shelves. Surely no one needs to be without books today and if you cannot buy many books you can rent them for a few cents and thus avail yourselves of the privilege of reading them.

Perhaps it should be stated that many of the books published today are not worth reading. They are light and airy nothingness. Some of them should never have been written nor published. They are mere froth and chaff. There is much of this trash which is of a salacious and sensational character and should be studiously avoided. I am grateful that I do not need to read every book that comes off the press. I am not at all embarrassed when I must confess that I have not read some of the latest "best sellers". To read some of them would be to me a sheer waste of time.

What constitutes a good book? A book must be informing, stimulating, uplifting, inspiring. It must have a great theme and must be thought-provoking. It must be creative and original. It must be full of surprises. So many of our modern books are mere echoes, reflections and repetitions of what others have said and written. Therefore I find most satisfaction in so-called "source" books. I want to drink of the original springs, at the fountain, and not the murky and cloudy waters that have flowed through many soils. Therefore I find most satisfaction in reading biography, history and poetry. I like old books, big books, although little books sometimes contain big treasures. I like books that make you think, books that set your own mind going and cause you to argue with the writer and challenge his statements. I like to talk with the author when I read his book and discuss with him his views, even though I have never met him personally. In reading a book I want to know as much of the author as possible. I look at the date of the book, the inscription or the person to whom it is dedicated. I read the author's preface, the introduction, the table of contents, and then I read and reread the chapters which follow. Then often I write out in my own words the line of thought which he develops and I set my own views over against his. In this way one does not need to read many books, but all the pleasure and profit of reading are thus enjoyed.

Of course the "best book" one can read

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is the Bible. It should be one's daily companion. Few people however know how to read the Bible so as to get the best results from it. For many it has no interest because they do not know how to read it. "Understandest thou what thou readest?" Philip asked of the Ethiopian Eunuch. Paul wrote to his young friend Timothy: "Give heed to reading."

With these general principles in mind let each one of you name the best book you have read during the year and give your reasons why you regard it a good book. Remember also that you can buy any good book from the Book Department of the Board of Christian Education in the Schaff Building, Philadelphia, Pa.



### A LEADERSHIP TRAINING CAMP FOR POTOMAC SYNOD

One of the major emphasis in the intensive field promotion plans of Maryland Classis calls for a young people's camp within its territory. In the last annual meeting of Maryland Classis, that body endorsed the plans of its committee and gave it authority to set up such a camp. Since then its Committee of Christian Education in co-operation with the Board of Christian Education of our Church has made rapid progress with this end in view.

They have selected a beautiful site that is in the midst of the Allegheny mountains, southwest of Hancock, Md. The camp can be reached by traveling west on the National Highway for about three miles, then south on a good road for about ten miles. The road will be adequately marked.

The camp is large enough to comfortably house about seventy-five campers. We cannot take care of more. We, therefore, urge all who wish to register, to do so at once. Send your registration with three dollars to Rev. Addison H. Groff, Registrar, Boonsboro, Md. You will be asked to pay \$15 more upon arrival at the camp.

The camp is equipped with 8 cottages, taking care of eight campers at a cottage. A few comfortable tents will be provided. A large dining hall with a well equipped

kitchen is also on the site. A fine stream of water affording excellent swimming facilities runs near by. It is just the kind of a spot any young person would enjoy.

The camp will be open Aug. 20 and continue until Sept. 1. It will be conducted along the standards set up by the Leadership Training Department of our Board of Christian Education. Although it has been organized by the Committee of Christian Education of Maryland Classis, all young people in Potomac Synod are invited to attend, and are urged to send in their registration at once.

The camp will offer courses in "The Bible in the Making," "Life in the Growing," "The Science of Leadership," "Recreational Activities," "Youth and Worship," "Young People's Methods and Materials," and "Studies in the Prophets," "Principles of Teaching," "Dramatization and Pageantry," "The Message and Program of Christianity," and "The Psychology of Childhood."

The personnel has not been completely enlisted, but it is hoped that most of the following names will appear on the final roster: Rev. Addison H. Groff, Miss Kathleen Paschall, Rev. John S. Adam, Dr. Harry N. Bassler, Rev. John Frantz, Mr. Harold N. Yoh, Rev. M. S. Reifsnnyder, Mrs. M. S. Reifsnnyder, Rev. Harvey S. Shue, Rev. Nelson Brown, and Rev. J. Wade Huffman.



Two of the Eight Cottages at Camp Hancock

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Although 10,267,000 were unemployed in May, unemployment is gradually diminishing, according to a statement June 26 by William Green, president of the American Federation of Labor.

The Federal Government acted June 26 to move farmers off from poor farm lands and use the unproductive acreage as breeding spots for wild bird and game life. Secretary Wallace announced that \$8,500,000 had been set aside for this purpose.

President Roosevelt signed the housing measure June 28 designed to encourage the expenditure of \$3,000,000,000 on the construction of renovation of homes.

The President in a nation-wide broadcast radio talk June 28 placed judgment on the progress of the recovery program in the hands of his auditors by asking each to compare his status now with that of a year ago.

Zaro Agha, the Turk who claimed to be 160 years old and who visited the United States several years ago, died at Istanbul, June 27.

The two Polish fliers, brothers, landed safely southwest of Caen in France, after 24 hours had elapsed since the take off from Harbor Grace, N. F., June 29. They had hoped to be in Warsaw within 30 hours.

On the eve of his departure June 30 on the cruiser Houston for a month's cruise, President Roosevelt named two commissions to regulate the Stock Exchanges and the operations of telegraph, telephone and radio companies. He signed the railroad employees' pension bill and created an impartial Labor Relations Board, abolishing the old one and eliminating the NRA from a role in settling labor disputes.

Chancellor Hitler of Germany crushed

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the revolt June 30 by Nazi radicals. Former Chancellor General Kurt von Schleicher was slain by arresting officers. Karl Ernst, Berlin Storm troop leader, was arrested and later shot and also Captain Ernest Roehm. At this writing Berlin is held in an iron grip by loyal forces. The revolt deaths is put as high as 200.

Unemployment statistics for the second quarter of 1934, published June 30, by the International Labor Office at Geneva, show a general improvement. The greatest increase in workers took place in the United States, Germany, Canada, Estonia and South Africa. The only countries where unemployment became worse were Bulgaria, France, Ireland, Poland and Portugal.

Chester I. Long, former United States Senator from Kansas and one-time president of the American Bar Association, died at Washington, July 1. He was 74 years old.

An electrical impulse transmitted from Rear Admiral Richard E. Byrd's base in Antarctica "rang" the Liberty Bell July 4 as one of the features of Philadelphia's celebration.

In its 3rd and final report to President Roosevelt the Darrow National Recovery Review Board again assails the NRA.

Weddings in June reach the highest total in the United States since 1929.

Lazaro Cardenas, candidate of the National Revolutionary party, was chosen President of Mexico, July 1; characterized by an absence of violence. The new executive is a friend of the laboring classes.

Secretary Morgenthau July 1 gave an accounting of the nation's financial affairs under the New Deal during the fiscal year just ended, placing the deficit at \$3,989,000,000.

Former Governor Henry H. Horton, 68, died at his home in Chapel Hill, Tenn., July 2.

### THE THOUGHTS OF JUSTUS TIMBERLINE

(Continued from Page 6)

#### Preaching to Preachers

Speaking of preachers and preaching, I've known some preachers who didn't like to have other preachers in the congregation. But I think they were wrong.

My pastor says that he has found other preachers, on those few Sundays when any of them come, to be most attentive and sympathetic.

He told me once that while preaching to his fellow theologues in the seminary was a torment, preaching to an occasional preacher who drops in to our Church is altogether different and delightful.

And his explanation is that when preachers listen as a body of preachers, they are critics, professional, and likely to be severe. When one of them listens as one hearer among many, he puts himself in the preacher's place, and would help him all he can.

I know that's so in business. When I



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go to a trade gathering, as I do now and then, I hear all the shortcomings of the less progressive dealers mercilessly shown up. But when I talk to men in the same line as myself, we are as pally as can be.

\* \* \*

### But When It Means Wholesale Murder?

A man said to me this week, "Justus, you are quoting to us a lot of talk about the stupidity of generals and statesmen and diplomats when war comes. I admit the facts seem to show that affairs do get too big for these people to handle."

"But did you ever stop to think, Justus, that these are the same people who handle our affairs in peace time, too? You ought to show us how to get supermen to run our world."

Nobody pulls that "did you ever stop to think" stuff on me without my trying to get even with him. It is the smuggest, most offensive question that can be hurled at the other fellow's head; I don't care whether in the pulpit or in Congress or on the street corner.

So I said to this brother: "O, yes, I've stopped to think; sometimes, as it seems, when some other people have stopped thinking. And this is what I've thought about your perfectly true observation."

"We don't produce supermen, so we have to get along with these others, who do muddle things up, even in time of peace."

"But there's a slight difference, my friend. When the city council or the President's cabinet or the bishop's cabinet fumbles its job in peace time, the results are pretty bad, but we can stand 'em. When the same sorts of people are bungling a war, the incidental results are a lot worse, and also several million young fellows who have no grievance of their own kill one another."

"I'd be willing to endure a sight worse samples of incompetent government if I could figure out how to give back to Europe the generation of youth whom their elders sent to profitless death, and to give us our own hundred thousand boys who never had their full chance at life."

Well, I didn't seem to get far with the man who had jumped me; but my guess is that he'll think a little himself the next time he has a hunch to ask another chap if he ever stopped to think.

## OBITUARY

### JOHN CLARKE SHULENBERGER

John Clarke Shulenberger, a member of the Consistory of Grace Church, Shippensburg, Pa., since 1915, and for many years an elder, passed to the great beyond Wednesday, April 11, after several years of weakened health.

He was born in Mifflin Township, Cumberland County, May 23, 1862, and farmed in that section until 1895, when he engaged in gathering farm produce for marketing in Shippensburg. About 12 years ago he retired, making his home in Shippensburg, where Mrs. Shulenberger passed away one year ago, on May 29.

He served as delegate elder to Classis in 1933 and only slightly more than a week before his death, on Easter Sunday, assisted his pastor in administering private Communion.

He is survived by three children: Emmett, Paul, and Mrs. G. Herman Smith, all members of Grace Church; and by two brothers, Lee, a member of First Church, Carlisle, Pa., and Mark, a member of First Church, Lancaster, Pa.

C. E. B.

### CHALMERS PAYSON OMWAKE

For the second time in the first half of the year 1934 death has claimed a member of the Consistory of Grace Church, Greencastle, Pa. Chalmers Payson Omwake was born Nov. 15, 1873, at the old home on Indian Spring Farm near Greencastle, and died June 15, 1934, at his home in Shady Grove, Pa., also near Greencastle, the victim of a heart attack.

He was the son of the late Henry and Eveline Beaver Omwake. On Oct. 16, 1901, he was united in marriage with Miss Nellie Cordelia Snively of Shady Grove. He is survived by Mrs. Omwake and the following sister and brothers: Miss Mary Katherine, John, William Tell, James Edward, Augustus Beaver, Jeremiah Simon, George Leslie and Howard Rufus.

Being born of devout parents Chalmers was nurtured and trained in the Christian faith. He was a life-long member of Grace Church. For a little more than 35 years he had served the cause of Christ as a deacon of Grace Church. He was vitally interested and took an active part in Church and community activities, and gave freely of his time, strength and substance to all causes he considered to be laboring for the betterment of mankind.

The funeral service was conducted from his home in Shady Grove on Monday, June 18, by the minister of Grace Church, Rev. G. Ermine Plott, assisted by the Rev. John A. Koons, of Maiden, N. C. Burial was made in the Cedar Hill Cemetery. Masonic rites were performed at the grave. Employees of Omwake Bros. served as active pallbearers, while a large group of men with whom Mr. Omwake was associated in a business and social way acted in an honorary capacity. The large assembly of men and women from every walk of life, from far and near, and the remarkable floral tributes, gave evidence of the high esteem in which he was held. Thus do the servants of God pass, but His work must go on.

G. E. P.

### L. SCOTT MCKEEHAN

L. Scott McKeehan was called to his heavenly rest Monday morning, July 2, at his home in Mannsville, Perry County, Pa., having reached the age of 72 years, 11 months, and 20 days. He was of a mighty physique, a genuine friend, and a Christian nobleman. He was the son of Captain F. M. and Mrs. Margaret B. McKeehan, and was the third of a staunch family of 12 to be called within about a year and a half, and is survived by his widow, Mrs. Ella McKeehan; his son, the Rev. Hobart D. McKeehan, pastor of the Abbey Reformed Church, Huntingdon, Pa., who has just arrived in England for speaking

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engagements and attending lectures, and to whom at this time the tenderest sympathy of his friends in America and abroad is extended; his grandson, Edward McKeehan; 4 brothers and 5 sisters; and a host of kin, relatives and friends.

Mr. McKeehan was a faithful member of Trinity Church and the Church School, New Bloomfield, and gave himself to worship with regularity and fidelity. He served as Jury Commissioner of Perry County for several terms.

Monday morning after the family devotions, in which he and Mrs. McKeehan joined, the heart which had been privileged to beat for so many years began to cause him to feel that the end of his earthly life was near at hand. He rested peacefully on the family couch, and, before the doctor could arrive, had departed this life with his wife by his side to minister comfort to him and with a prayer upon his lips.

Wednesday morning, July 4, the service was conducted at the family home by the Rev. Walter D. Mehrling, pastor of the Reformed Church of the Incarnation, Newport, assisted by Theological Seminary Student James W. Moyer, with interment at Newport Cemetery. "I will say of the Lord, He is my Refuge and my Fortress: my God; in Him will I trust."

### BENJAMIN WALBURN

On June 28, death brought to Benjamin Walburn, age 78, at his home, the rest that is provided for the faithful. Mr. Walburn had been active in the work of Salem congregation, Shamokin, as a charter member, practically up to the time of his death. In 1930 he was made elder emeritus. His life was so intimately associated with Salem that young and old alike affectionately called him "Bennie." The assistant pastor, Rev. John Smeltzer, who was reared in the Sunday School in which Mr. Walburn was treasurer, referred to him as a man who lived the Christian life in deed. In the absence of the pastor, Rev. Alvin F. Dietz, a fine eulogy was spoken by Rev. E. O. Butkowsky, pastor of St. John's. Elder Walburn is survived by his wife, 7 sons and 7 daughters. Interment was made in Shamokin Odd Fellows Cemetery.

W. J. W.